

# The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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A SCENE FROM LIFE.—*Deacon V.*: "If you will tell me where the Bible tells us to work for foreign missions, then I'll believe in them."

*W. M. S. Worker*: "Well, Abraham was told, 'In thy seed shall all the nations of the earth be blessed.' How can they all be blessed through a Saviour unless they know about him. Again we are told in Ps. 2 : 8, 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Asking is here conditional. We cannot ask properly for that of which we know nothing and in which we have no interest."

*Deacon V.*: "But those passages don't mention foreign missions."

*W. M. S. Worker*: "What are foreign missions but carrying the news of salvation to all nations, securing the heathen for Christ's inheritance, and establishing his kingdom in the uttermost parts?"

*Deacon V.*: "May be you are right, but see how much needs to be done right here in home mission work."

*W. M. S. Worker*: "Well, deacon, what is the limit of your home idea? I put the limit of interest where God does: 'God so loved the *world* that he gave his only begotten Son.' 'God was in Christ reconciling the *world* unto himself.' The Sermon on the Mount teaches foreign missions. 'Ye are the salt of the *earth*.' 'Ye are the light of the *world*.' Then the climax

is in Christ's command, \*Go—préach—to EVERY creature.'”

*Deacon V.* (walking away): “Well, I never did believe much in *foreign* missions.”

#### THE PROPOSED CONSTITUTION.

IT is natural for women to like to know what is going on. Some are content to know the news of the neighborhood. Others take in the church. Others still care to know what is going on in the country and the world. Our Woman's Missionary Society has not accomplished its aim unless it has educated its members to be interested in the developments, prospects, and plans of our denomination. All things are tending to make the next General Conference one of great importance in its relation to our future.

We print therefore, for the thoughtful notice of interested ones, the following article from a constitution prepared by President O. B. Cheney, to be presented for the attention of the next General Conference. This constitution is subjected for criticism and careful study. The limits of the HELPER will not allow the publication of more than the reference to the work of the Woman's Society.

“ART. 6. When the Free Baptist Foreign Mission Society shall have accepted section six of the Act passed by the Legislature of Maine, entitled ‘An Act to incorporate the General Conference of Free Baptists,’ approved Jan. 19, 1891; when the Free Baptist Woman's Missionary Society shall have accepted section seven of the same Act; and when the Freewill Baptist Home Mission Society and the Freewill Baptist Education Society shall each have accepted the Act passed by the Legislature of New Hampshire, entitled, ‘An Act authorizing the Freewill Baptist Home Mission Society and the Freewill Baptist Education Society to transfer their property and rights to the General Conference of Free Baptists,’ approved Feb. 18, 1891,—the said Conference Board shall also be divided into three Sub-Boards, namely, the Board of Missions, the

Board of Schools, and the Board of General Affairs. The Board of Missions shall have charge of missions in the Free Baptist denomination, both Home and Foreign. The Board of Schools shall take the oversight of the Sunday-schools and the literary and theological institutions in the denomination, with special reference to securing their statistics; and as often as once in three years some member of this Board shall visit the literary and theological institutions. The Board of General Affairs shall look after the general interests of the denomination. It shall, as often as once in nine years, take the valuation of the church, school, and other denominational property; and among other things it shall hold itself in readiness to give advice in the location and construction of new houses of worship and in the founding of new schools of learning. The Sub-Boards shall be respectively organized with a chairman and a secretary, and they shall report to the full Board as often as required."

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#### AS BUSINESS WOMEN.

WHEN the Woman's Missionary Society was organized, there was but a partial apprehension of the development that would come to those who engaged in the work. Experience has shown the amount of education to be obtained through it. But in some points we fail yet.

One of these is in bringing all our Auxiliaries to the point of collecting and sending money *promptly*. Attention to this matter is especially desirable at this season. Sickness, inclement weather, and other causes combine to make us forget that there are important interests depending on our faithfulness. Money that has been collected sometimes lies idly in a local treasury, simply because of lack of recognition of the importance of promptness. Dues often remain unpaid because of lack of system in collecting.

All of our Auxiliary officers should keep carefully in mind that quarterly remittances are due in February, May, August,

and November. As much money as possible should therefore be collected at once and sent to Miss DeMeritte for the February payments.

To those who were faithful in a few things promotion was promised. Efficiency in doing the work well prepares us for more important duties. In the Lord's service, as well as in our own, we are to remember the injunction, "Not slothful in business; fervent in spirit; serving the Lord."

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### SOUL LONGING.

BY MARY R. WADE.

DEAR Saviour, Friend, I come a suppliant at Thy feet;  
My needs are manifold, Thy gifts are rare and sweet.  
Alone, so weak and blind, the way I cannot see;  
The road is rough, my sandals worn, and all is mystery.

My timid, weary, yearning heart will not be still,  
The world gives naught the aching void to fill;  
The grandeur of Thy universe has not the soul-want met,  
Helpless I sit in solitude, with heavy lashes wet.

Dispel the low-hung clouds and darkness thick;  
Give lengthened vision, clear and strong and quick,  
That I may see and know and fully understand  
Thy presence leadeth those who follow Thy command.

Take me within Thine inner courts, dear Lord, and lend  
Thine ear, while we commune as friend communes with friend,  
Until Thy strength and sweetness so perfectly I see  
My all transformed will in Thy precious image be.

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"The woman's cause is man's: they rise or sink together,  
dwarfed or godlike, bond or free."

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"In the administration of a state neither a woman as a woman nor a man as a man has any special function, but the gifts are equal in both sexes."—*Plato*.

## RELATION OF WOMAN TO LIFE ABOUT HER.

BY NELLIE WADE WHITCOMB.

## III.

THERE is another phase of life in which every woman may have a large influence even in a limited environment, and that is in social life with neighbor, friend, and the young people with whom she comes in contact. A woman with a thoughtful mind and a heart full of good-will, even if she is not cultured or beautiful or at leisure, may be the leaven that will leaven the whole neighborhood, in certain directions, if she has a steady, loving purpose. She may not be cultured, but she can herself read and help others to read only the best and healthiest books. It is surprising how young minds will blossom under such guiding. She may not be beautiful in face, but she can be so beautiful of soul that her friends will say of her, as I once heard a young woman say of another, "I always want to be good when I am with her." If she is not at leisure she can set the example of working heartily as unto the Lord. If she cannot actively do much, she can, at least, have an influence by *not* doing some things. Never to speak ill of any one in a way that might hurt or injure, or encourage others to do so,—and, above all, never to repeat or listen to an unclean story,—day after day, year after year, tells more forcibly on the side of justice and purity than many an eloquent speech. O women of to-day, can we not use to better advantage the personality that attracts and the faith that holds in the so-called "little things" of life?

Let no one mistake the meaning of this word "personality," or the nature of its legitimate power. It may be the light to illuminate a brave action or reveal a weak one, but in the possession of a true woman it is never a namby-pamby thing. Esther used hers to best advantage under the circumstances. We admire her as a lovely tactician, but does any one think it was a beautiful thing for the king to have to be *beguiled* into doing right? The good comrades who have said, once for

all, "Let there be *truth* between us forevermore," have inalienable rights which never clash, and neither is overpowered by force or by insinuating deceit. Such homemakers can comprehend that love which "gives itself wholly, and is wholly free."

I wish that while "woman's rights" are being agitated pro and con, more might be said about certain rights of men that seem to be strangely overlooked. I wish that men would claim the right to the same high and holy standards of purity that they "grant" women, so that it need not be said in tones of sad resignation by mothers and wives, "Men were not born that way;" and by the average man, "We are not educated up to that sort of thing,"—strange statements to make of beings created in the image of God. This neglected right of man is of vital importance to woman in her relation to life.

The spiritual personality of a woman may be all right and her environment all wrong, so that she cannot use it to best advantage. The woman of to-day is not free so long as she can have no voice in affairs that closely concern herself and her children. The light of her personality ought to shine into every place where a man's brain creates and a man's hand works. Not until then will homes be their best, high places grow pure, laws just, and benevolence adequate. When women and men are upon the same plane, each perfectly free as God created them, diverse yet harmonious, each will better comprehend his powers and his limitations, which are no limitations since they are the other's power, and appeal to the world as perfect completion. I saw a beautiful illustration of this at vespers in the church of Notre Dame, Montreal. As twilight deepened, the candles above the altar were lighted. Up, up, and transversely, crept the kindling flame, until a tall cross was formed in glowing points of light. Each candle was lighted by the same taper, and all were required to make the perfect proportion, but the colors were as varied as those of the chromatic spectrum.

When every soul is kindled by the Holy Spirit, each will



shine clear and distinct in his place, yet helping to complete the great plan. In the coming of such a day, the impress of a woman's personality and the power of her faith will not be limited, for the life about her will be all life, and her relation to it will be true,—not a man's relation, nor another's, just her very own.

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### MEDICAL MISSIONS.

THE question so often arises as to the bearing of medical work upon the Christianizing of the heathen that we are glad to give to our readers the following personal incidents in the experience of Dr. Kate Bushnell, taken from a lecture delivered by her at Battle Creek Sanitarium :

China is a great country, and customs and practices of one section differ widely from those of others. Travelers often say that only the high-caste women bind their feet, while the women of the lower ranks have large feet. This is true of Canton ; but in Kui-Kiang, where I was located, foot-binding is almost universal. Chinese of Canton eat rats and mice, but the inhabitants of Kui-Kiang would feel insulted at an intimation that they did such things. Kui-Kiang is about five hundred miles from the coast, and contains about five thousand inhabitants within its walls with perhaps ten thousand more outside. It is beautiful for situation, the Yang-tse-Kiang river running through it, two or three lakes near, while the adjacent hills stretch into mountains farther away.

The language is most difficult to acquire ; and so much depends upon inflection, and words nearly alike have so widely different meanings, that the missionary is apt to make laughable blunders. I noticed in my first attempt at salutation on the streets, the natives looked astonished and some laughed. I tried to say, "Have you eaten your rice?" which is equivalent to our "How do you do?" and on asking my friend what the matter was, learned that I had said, "Have you eaten your

house?" You are sure to say something, whether you say what you mean or not.

About six months after my establishment as medical missionary, we were awakened one night by terrible screams from our gatekeeper. As we learned afterward, rumors got abroad that the missionaries had great wealth, and so some robbers from a distant province came on and made this attack. The gatekeeper stood his ground, but was terribly wounded with the knives of the robbers. His nose was split open and one ear hung by a flap, and he was in a most critical condition when we succeeded in getting him in the house, the robbers having fled at the outcry. I dressed his wounds as speedily as possible. He fainted away several times; and, as we were very anxious to know just what had happened and we feared he might not live until morning, as I would bring him to we would ply him with questions. I did not know then what an astonishment this sewing up of wounds and ligating arteries was to the natives, who knew nothing of surgery. In the morning we sent for the native ruler, and he came in all the pomp and array of a native official. He had with him forty or fifty servants, most of them hired for the occasion that he might carry the more dignity; and besides had a rabble following him. Next came Er-Fu, governor of the province, and his troop of servants and followers. Then came the governor of the fort and a large number of soldiers. These officials sat in our parlor and smoked and took counsel; and, as we had no one to represent us, we had to make our own statements. We soon saw that Chich-Schien, the city ruler, was not at all friendly toward us, and he tried to make out that we had assaulted a Chinaman ourselves; and he grew so impertinent that the governor had to reprove him. Finally they said they wanted to see the man whom we said was wounded. I led the way for the officials, refusing to permit any of their servants to follow, for it was essential that the man should be spared unnecessary disturbance.

Er-Fu said, "I thought you said this man's nose was all



split open. This nose looks pretty well." I replied that I had sewed the wound up.

"You don't mean to say that you made a seam in a man's flesh?" I showed him the needles and the kind of thread I used and tried to show him how I did it. He had never heard of such a thing, for the Chinese way of dressing a wound is to stretch it open as far as possible and crowd it full of fine cut chewing tobacco and then bind it up. He examined the wound closely and finally exclaimed, "It is true: the woman has done it; she has made a seam in a man's face. But you said he was bleeding most to death; I don't see any blood."

I then tried to explain to him the circulation of the blood, and that, when the little tubes through which it ran were severed, I hunted them up and tied a string around them; and in the wound on his forehead I was able to show him one of these ligatures. The governor's amazement was great; and then he told me of his old mother whom he feared was going to be blind, and wanted to know if I would cure her eyes. I said I would try, and before the day was over she was my patient. Her difficulty was a very simple one, requiring no great skill; but the cure which I was soon able to effect was marvelous in the eyes of the natives.

These two cases made a vast amount of talk, and the stories grew and grew and created much excitement. One thing which had made the case of the brave gateman seem so wonderful was that the Chinese do not make any distinction between a faint and death, and the story was that the man had died seven times and that I had resurrected him as often as he died. Old Chich Schien was very much offended at our fame, and sent runners out full of lies about our intentions to charm the people and then send them off as slaves; but his ill-nature only advertised the medical missionary the more, and people flocked from far and near for assistance. Some of the cases were pitiful in the extreme, and many were utterly beyond human skill. But it was no use to disclaim; such words were

laid to modesty and not to lack of power, because they said if I could raise a man from the dead I could cure any disease.

One hot July day, when I was fairly overwhelmed with work which this manner of fame brought me, a poor lady with hectic flush on her face which told of consumption came and begged me to cure her right away quick, as she wanted to go to her home, thirty miles distant, that night and show them she was well. She had pawned her clothes and escaped without letting her relatives know of her intentions, and she pleaded with me so pitifully and would not believe what I said as to the probable hopelessness of her case. Finally I persuaded her out of thinking she could get well in a hurry, and told her if she would like we would keep her for a while and take care of her. We had no hospital then, but made room for a few patients in our house. We thought perhaps we could do something for her soul even if little could be done for her body. Miss Howe read the Bible and prayed with her faithfully. We soon learned that she had been fasting for ten years because she was a widow, and her religion enjoined that widows should live upon nothing but rice in meager amount, occasionally abstaining from food entirely. No matter how unkind a husband had been, or if the woman was better off without him than with him, she must still observe this custom. Learning this, I made up my mind that her consumption was due to starvation, and felt there was some chance for recovery. I tried to persuade her from continuing this folly, but her reply was "I know I am going to die if I keep on fasting, but I would rather die than do wrong." I have never known a law in a heathen country which compelled the *husband* to fast if his *wife* died or one which compelled him to be burned with her body. It is the women always who are weakened and degraded physically as well as morally.

Mrs. Tsai had been with us nearly two months, and we had endeavored to teach her and do all we could for her in every way. One morning she spoke up suddenly and said :

"I believe I know what you mean. It isn't any thing that goes into the stomach that matters, but that which comes up out of the heart." It had not occurred to us to use this parable of our Lord; but we turned to it now and read it, much affected. Her mind was cleared and she was ready to eat any thing we said. She had before improved somewhat by being under more sanitary conditions, and now with more nourishing food gained faster. But she was soon obliged to leave us. She was grateful and happy in having learned about the one true God, and said she would tell everybody she could how wrong and harmful some of their beliefs and practices were. In parting she said we might be sure that she was dead if she did not return to us in the spring. Two years later she sent a friend to tell us why she had not been able to keep her word, and to say that she was well and helping her neighbors all she could. Her case had been closely watched when it was known that she had discarded traditions and thrown away her idols, for they thought she would surely die because of her affront to the gods. But when they saw her getting well they said that she must be right and they were doing wrong; so the influence of this incident was wide.

In this way we were often able to break down the barriers of superstition, and yet our work was hindered by acts of so-called Christian England by the opium traffic. Perhaps we might be teaching on the streets when a woman in the crowd would step forward and say, "I have a son ruined by opium; you just shut up," and it was enough to shut us up.

*(To be continued.)*

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THE test of a man is not whether he can govern a kingdom single-handed, but whether he can govern himself, and so have his private life so tender and considerate as to make his wife and children happy.—*Hawthorne.*

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It is better to be a poor saint than a rich sinner.

## MISSION BAND WORK.

## PLANS FOR THE PRESENT YEAR.

BY MRS. J. M. WEST.

FROM the organization of the W. M. S. the necessity of training the children has been recognized, and the Sunday-school as the first place after the home. The plan most generally adopted has been for a teacher to organize a class.

A workers' convention was called in Hillsdale last August, its first object being to interest more of the churches in making the thank-offering; and, secondly, to discuss at more length than can be done at Quarterly Meeting the details of plans for mission work.

One topic sent to several Auxiliaries was, "How can we incorporate mission work into the Sunday-school?" One paper presented a plan for organizing the whole school. The writer claimed no originality, as she knew of a school which had been organized in that way ten years. The plan was received with favor, and Mrs. F. S. Mosher, Mrs. F. Kies, and Mrs. J. M. West were appointed to embody the idea in a constitution and present the same at the next Quarterly Meeting. The result of their work is shown in the leaflet entitled "Constitution of the F. B. S. S. Missionary Society." The committee were urged to present it at the Anniversaries; which they did, the report appearing in the December *HELPER*.

Mrs. Mosher had already been elected as agent of mission work among the children, but the introduction of this new and broader plan of work would involve more labor; so she chose the writer an assistant to carry on the correspondence necessary to present the matter to the Sunday-schools. It is our purpose during the year to place a copy of the constitution in the hands of every minister in the denomination; first, for the reason they are, or should be, the leaders in all church work; secondly, because from the "Register" their addresses can be obtained without delay of correspondence. This plan pro-

poses no revolution, nor undoing, nor meddling with existing plans in operation, until it shall be chosen because of its merits. Very much the largest share of our force is unorganized. It is this class we aim to reach.

This state of *inactivity* is not so much due to an unwillingness to work as to an ignorance of the needs and of the way. A teacher may be able to organize her own class, but has little opportunity to impart the impetus necessary to organize other classes. This plan is to the school what the great drive-wheel is to the machinery in a manufactory. Our missionary boards present the needs; and, if our Sunday-schools are vitally connected as they should be, that need becomes the power which moves every member to "*do something*." But if there is no organization, if parts are detached with no communication, no power is felt and no responsive action. Is not this too nearly the condition of many of our schools at the present time,—the last great command not comprehended, money not consecrated, talents buried, denominational obligations unknown?

So, dear sisters, when through your pastor or otherwise this constitution reaches you, remember it is a plan which our assembled leaders have approved, and decide whether in your school is being accomplished all there embodied. If not, remember our ability measures our responsibility. Let mother love, love for the church, love for the denomination, prompt us to the keeping of Christ's commandments; which is his test of our love for him.

*Fairfield, Mich.*

[The Constitution was printed in the January HELPER.—Ed.]

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"For thou must share if thou wouldst keep  
That good thing from above;  
Ceasing to share, you cease to have:  
Such is the law of love."

—*Archbishop Trench.*

## IN TRUST.

ARE you holding the gold, my sister,  
 Or yielding to God his own?  
 The record is being made for us,—  
 We shall reap as we have sown.

The needs are pressing so hard, so hard;  
 They call for both talents and gold  
 Which are held in somebody's hand for Him,  
 That our Master's love may be told.

The fields are white for the harvest,  
 Souls cry for the living bread;  
 If your heart is full, O give it out,—  
 Remember what Jesus said.

Let us rise and work, my sister,  
 The days are fast passing away;  
 Our loving Father calls for us,  
 Let us serve Him while we may.

*Allon, N. H.*

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THE sooner we understand that our glorious New Testament does not ask or expect the evangelization of the world to be done by ministers, or even by apostles, any more than a general expects the fighting to be accomplished by himself or his officers, but in a far greater part by the rank and file,—the sooner this A B C truth of the Lord Jesus is ingrained into our very hearts, the sooner will the day of missionary advance begin. The apostles were so fond of native agency that they did not even send as far as Jerusalem for a foreign pastor, but out of the converts in each town a few native overseers were placed over the flock.—*Reginald Radcliffe.*

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WE are in hot haste to set the world right and to order all affairs; the Lord hath the leisure of conscious power and unerring wisdom, and it will be well for us to learn to wait.—  
*C. H. Spurgeon.*



## PRACTICAL CHRISTIAN LIVING.

## BEFORE DEATH.

HOW much would I care for it, could I know  
That when I am under the grass or snow;  
The raveled garment of life's brief day  
Folded and quietly laid away;  
The spirit let loose from mortal bars,  
And somewhere away among the stars,—  
How much do you think it would matter then  
What praise was lavished upon me when,  
Whatever might be its stint or store,  
It neither could help nor harm me more?

If, midst of my toil, they had but thought  
To stretch a finger, I would have caught  
Gladly such aid, to bear me through  
Some bitter duty I had to do.  
And when it was done, had I but heard  
One breath of applause, one cheering word,—  
One cry of "Courage!" amid the strife  
So weighted for me with death of life,—  
How would it have nerved my soul to strain  
Through the whirl of the coming surge again!

What use for the rope if it be not flung  
Till the swimmer's grasp to the rock has clung?  
What help in a comrade's bugle blast  
When the peril of Alpine heights is past?  
What need that the spurring pæan roll  
When the runner is safe beyond the goal?  
What worth is eulogy's blandest breath  
When whispered in ears that are hushed in death?  
No! no! If you have but a word of cheer  
Speak it while I am alive to hear.

—Margaret J. Preston, in *Colonial Ballads*.

## WHAT WOMEN ARE DOING.

BY THE EDITOR.

WHILE conservatives continue to utter fears as to the future of society if women wander "out of their sphere," new duties and responsibilities are coming to them as rapidly as they are fitted to assume them.

In October Mrs. H. M. Kimball was elected by the directors president of the P. and H. Railway Company, and assumed her duties Jan. 1. She is a widow fifty years of age and a thorough business woman.

In September the National Woman's Alliance was incorporated, which expects to figure in the People's movement and the object of which is to establish a bureau for the better education of women in economic, social, and political questions. We have already mentioned the fact that it has been found in the station in Chicago established by government for the inspection of beef to be shipped abroad, that young women are better adapted for this work than young men. At first sixteen young men and sixteen young women were employed. The women outstripped the men from the start. Now nearly all of the employes at the various stations are young women. They excel men in that they are more careful, apter to learn, and are more quick and deft in handling the microscopes. They also seem to be quicker in the eye than men when looking through those instruments. The work is clean and they take much interest in it. If there are trichinæ in an animal it will be evidenced by the condition of the tenderloin and the diaphragm. Sections of those portions of the animal are given to the inspectors. They, after using their microscopes, pronounce whether or not the animal was healthy.

While it is being proved that "the world was made for women too," woman is untrammeling herself and preparing to use the body God gave her in freedom. The press report tells us that 300 young women of the Maryland State Normal

School have discarded corsets, and over 100 of them have also given up wearing garters. All the girls now wear the Delsarte waists. The change was not accomplished without many mental struggles and a vast amount of indecision. The girls were not the subjects of "instantaneous conversion" moved by the spirit of reform. The thin edge of the wedge was inserted in the physical-culture class by the director, Miss Helen M. Cole, who would not hear of any exception to the rule which forbade any member of the class from joining in the exercises unless corsetless and garterless. Health waists and elastic stocking supports fastened to the waist and border of the stockings, were donned obediently by the pupils. That was last winter, when Miss Cole first came to Baltimore to take the direction of the physical-culture department. So the girls enjoyed an hour or more of bodily comfort each day. But when class time was over they all heroically went back to their corsets. This went on for a time until one or two girls declared their intention of bidding a final farewell to the bony structures. Some viewed the reform with horror, but gradually all of the girls fell in line with the advance guard for the onward march to perfect health. They say they would not go back to their former bondage for worlds, while all declare that they cannot see any change except for the better in point of grace and a good appearance generally.

Again, while some people have been persistently trying to keep up the old tradition of woman's inferior intellect, amidst innumerable obstacles she has been disproving it.

The recent remarkable success of women candidates at London University has attracted almost world-wide attention. The *Chicago Tribune* says, "The women candidates for the B. A. degree were eighty-three this year against seventy-eight last year, and out of the eighty-three who went up this time as many as sixty-three were successful. A contemporary states that 'the success the women have attained is far above the general average of the two sexes together, and still more of the

male candidates alone. The proportion of lady Bachelors of Arts, in the first division, from the Royal Holloway College, and the Ladies' College, Cheltenham, is very creditable to those institutions. The three university colleges of Wales appear also as very important feeders of London University. At the M. B. examination five women presented themselves as candidates from the London School of Medicine for Women. Of these four have been successful. The examinations for the B. Sc. degree have also resulted in a great triumph for the women candidates. Last year there were twenty female candidates, with only eight successful; these eight exhibiting only the proficiency required to pass in the second division. This year there were twenty-six lady candidates, out of which number fourteen were successful; twelve gaining places in the first division and two in the second."

#### RESPONSIBILITY OF CRIMINALS.

[Translated for *The Literary Digest* from *Revue Philosophique*.]

WHEN I see two children, says Doctor Bernheim, brought up together, educated in the same way, living amid the same surroundings,—the one early manifesting instincts of honesty and morality which will guide all the acts of his life; the other acting from the first like a rascal, deaf to all good teaching, who obeys nothing save his evil impulses, and who will be as long as he lives a malefactor,—*I ask myself if their moral evolution was not, like their physical evolution, in the germ.* And I say to myself, Where is the responsibility? When I see a criminal, I ask myself, What was in its origin the natural formation of his moral being? What part is due to his organization, to hereditary suggestion? What part is due to the suggestions of education, of surrounding, of reading, of dreams, of persons who have come in contact with him, of the events of his life? What was his capacity for resistance? How far has he been a free agent? What is his degree of responsibility?

I do not pretend, continues Dr. Bernheim, to disarm society. It has the right to defend itself. It has the right, in the interest of its own preservation, to destroy or render innocuous dangerous elements. It can have recourse to measures of social preservation. It can protect itself and make useful suggestions by salutary examples, by the fear of punishment. But can it always judge of these matters with entire knowledge? Required to pronounce on the real culpability of a criminal, I confess that often, on my soul and conscience, I am unable to give any positive opinion; the means of solving the question are not to be had. I would do human justice, and that is not always justice.

To these words of Dr. Bernheim, I subscribe with both hands. Let any one carefully study himself, thoroughly and honestly, and he will discover, I am sure, in his nature, the instincts, the passions, the impulses, which make criminals. Surroundings, education, good example, reason with some, religion with others, have done their beneficial work; the ferocious beast that sleeps in us all has been muzzled. But let us suppose ourselves born of criminal or alcoholic parents, brought up in an atmosphere of vice and debauchery, having before us no examples save bad ones, deprived of all instruction, exposed to the suggestions of misery and to all temptations, what would we have become? Can the most honest of us affirm that he would not have succumbed?

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*Thou shouldst have smitten five or six times*, is what the dying Elisha said to the young king who shot only three arrows and then stopped. It is those that smite five or six times that succeed. It is the quiet, plodding natures that make themselves most deeply felt in the church and in society at large.—*Illustrated Christian Weekly.*

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EARTHLY treasures decrease in value as fast as we approach eternity.

CONCERNING THE WOMAN WHO DOES NOT  
BELIEVE IN FOREIGN MISSIONS.

SHE sits by your side in church ; she is a member of *our* church ; in every congregation where I visit she is to be found. In fact, she is a very ubiquitous personage. What is the matter with her? Perhaps she was so unfortunate in early life as to be reared without Christian training ; and, coming into the kingdom in middle life, the habits of thought of earlier years cling about this truly regenerated soul like weighted garments, proving a sad hindrance to spiritual development.

Perhaps she is of a temperament which makes it difficult to be interested in what she cannot see ; so her attention is occupied by the needs of fallen, distressed humanity near at hand. It used to seem to me that those who do not believe in foreign missions seldom do much for home missions, and make the home needs an excuse for shirking the responsibility of far-away work. While this is true to a great extent, still in a multitude of cases it is not true ; and facts compel me to confess that I have sometimes passed unjust judgment. When a woman of moderate means gave me twenty-five dollars for home missions, asserting that she was "domestic in her benevolences," and was not interested in the foreign work, I received the money with mingled pleasure and regret, and marveled that when one hand gave so cheerfully and freely, the other should remain closed. It is doubtless true, however, that the larger part of the contributions for foreign missions come from those purses which also replenish the treasury of the Home Missionary Society.

Perhaps this uninterested sister is ignorant of the present foreign situation, with its opportunities and demands. Ignorant, did you say? How can you apply the word "ignorant" to that cultured woman who delves into the ancient literature of Greece and Rome, and also keeps abreast with modern literature?



Interest follows close after knowledge in these matters, and if our sister would read our missionary magazines she would soon become well informed. If she would! But it is almost as difficult to induce this cultured woman of Grand Avenue Church to read these things as it is to persuade the heathen to listen to the Gospel. Are not both ignorant? Sometimes she belongs to the benevolent society which works mostly for its own church; and assists in entertainments for the benefit of the missionary society. Once she planned a "missionary evening," and desiring to pattern after worldly entertainments, she arranged "progressive euchre" as a part of the program. "Tell it not in Gath." Was it a missionary spirit or a desire to have a good time that inspired the occasion? So I was not surprised when she looked at her flaxen-haired little boy, and said, "*My* son shall never go as a foreign missionary if I can hinder it." Probably she *can* hinder it; but whether she will be able to prevent her son from growing into a worldly, perhaps dissipated, manhood, is not so certain.

What shall we do with this Christian woman who does not believe in foreign missions? Argument will avail but little; even when a "live missionary" brings a plea direct from the field, she turns a deaf ear and her soul grows smaller. Impatience and severity will not win her. Perhaps sometime there will come a dark day when her dead will be buried out of her sight, and her arms will be empty, when her softened heart will be filled with a mighty longing for the unsaved. Christ died for her and her heathen sister; so we will pray for her and love her still.—*The Advance*.

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NEVER be discouraged because good things go on slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime view of it. God can afford to wait; why cannot we, since we have him to fall back upon?—*Geo. MacDonald*.

## MONEY IN A NAPKIN.

ACCORDING to recent estimates, it is computed that there are now \$8,000,000,000 hoarded up in the hands of American Christians ; a sum so great that it staggers our mathematics to compute it. Now, making a fair provision for sickness and old age, it is unquestionable that a vast proportion of this sum would still come under the description of our Lord's parable of money "kept laid up in a napkin." That napkin may be cut according to the strictest pattern of commercial integrity ; it may be hemmed with the most rigid rules of political economy ; nevertheless, I fear that, if our Lord was suddenly to return from that far country whence he has gone, he would shake this napkin clear of its contents, and exclaim, "Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers, that at my return I might have had my own with usury,"—the usury of saved souls, the usury of evangelized nations, the usury of eternal praise returning to Him who "though he was rich, yet for our sakes became poor, that we through his poverty might be rich."

And the most solemn consideration is that our Lord will not take one cent of this hoarded wealth by compulsion or seizure. He who saves no man without his consent taxes no man without his consent. For our freedom of will is the most sacred thing in the universe,—the very crown-jewel of manhood. And God will never in any circumstance violate it. Think what an awful strain this fact puts upon your free will. The grip of avarice upon your purse-strings can strangle our missionary enterprises. But that is not all. As by a slight leverage of his bar the workman can hold a hundred tons' weight from moving down an incline, so by the purchase of your unsanctified will you may thwart and hold back from a lost world the redemption of God, "who will have all men to be saved." Your "I will not" may defy God's "I will," who is "not willing that any should perish."—*A. J. Gordon, D. D.*

## HELPS FOR MONTHLY MEETINGS.

[See article, "Medical Missions."]

GIVE some facts about China stated by Dr. Bushnell.

What about acquisition of the language?

What experience came from a false rumor?

Tell what created great surprise and give incidents connected with it.

What cure was effected on the Governor's mother?

What effect did the fame of these cures have on the heathen teachers?

Relate other interesting incidents.

What does Chinese custom oblige a widow to do?

How was Mrs. Tsai's soul healed while her body was being treated?

How does Christian England interfere with the work of missionaries in China?

Describe the plan for mission work in Sunday-schools as given in Mrs. West's paper in this number and in constitution in January number.

What plan is in use in your Sunday-school?

Are you satisfied with it?

*Subject for discussion:* [See facts in article, "What Women Are Doing."]

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THE biography of woman in Eastern lands:

Unwelcome at birth;

Untaught in childhood;

Uncherished in widowhood;

Unprotected in old age;

Unlamented when dead.—*Missionary Review.*

## WORDS FROM HOME WORKERS.

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### MAINE.

THE Waterville Quarterly Meeting held its December, 1891, session with the Free Baptist church in Clinton. A rainy day at the commencement, and mud under foot, deterred many from attending. Those present evidently came "filled with the Spirit," and a good meeting was the result. Mrs. Mary R. Wade, State President of the Woman's Missionary Society, called the women together at the close of the afternoon session and organized a Quarterly Meeting Society with eleven members and good prospect of more. The following officers were chosen: President, Mrs. Royal Wells, Clinton; Secretary and Treasurer, Mrs. Nellie L. Dodge, Clinton. On account of the small number present the other officers will be appointed later. An interesting public meeting was held Thursday afternoon, and a collection of \$3.00 was taken. COR.

### PROSPECT AND UNITY Q. M.

(A full report of this meeting was sent at the time, but was lost in the mails.)

The State President of the Woman's Missionary Society met the women of the Prospect and Unity Quarterly Meeting, March, 1891, at Brooks, Me., and organized a Quarterly Meeting Society, with twenty-four members, including the following officers: President, Mrs. H. E. Small, Brooks, Me.; Vice-president, Mrs. Joseph Higgins, East Thorndike; Secretary and Treasurer, Mrs. William Coffin; Agent for MISSIONARY HELPER, Mrs. Abbie A. Small, East Thorndike.

In spite of very unfavorable weather, which kept many away, much interest was manifested. In the evening a public meeting with varied programme was held, and a collection taken for

the benefit of the work. This is the first woman's missionary society in that Quarterly Meeting, but since its organization its members have shown themselves heartily in earnest.

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#### IN MEMORIAM.

SINCE the September meeting of the Nemaha, Neb., Q. M. W. M. S., one of our most loved and efficient workers has been taken away from us. Resolutions of tender appreciation were passed at our meeting in December. In the death of our beloved and affectionate sister, Mrs. A. J. Crangle, this society sustains the loss of one of its most earnest and sincere members. We extend to the bereaved family in this their severe affliction our heartfelt sympathies, and pray the Heavenly Father to sustain and comfort them.

MRS. MARY WILLIAMS,	} Committee.
MISS DELLA ROOT,	
MRS. H. R. MURPHY,	

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BETTER than the conscience that drives is the love that draws to the work of missions. Once brought to the white heat of passion for souls, we are henceforth "weary with forbearing, and cannot stay" in apathetic idleness and silence; the inward fire must have vent. It is no longer hard to give, but hard to withhold; and, better than the most princely gifts of money, we shall give ourselves a living sacrifice.—*Dr. Pierson.*

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THE easy path in the lowland hath little of grand or new,  
 But a toilsome ascent leads on to a wide and glorious view;  
 Peopled and warm is the valley, lonely and chill the height,  
 But the peak that is nearer the storm-cloud is nearer the stars of light.

—*Frances Ridley Havergal.*

## Our Young People.

### ONE MONKEY.

BY S. P. B.

ABOUT ten years ago a lady friend from Calcutta brought M. a monkey. It was a small one, very much like those that go around with hand-organs in our country. Her name was Bridget, but she was called Biddy. She had a knowing, wicked-looking face, and sharp eyes that winked and blinked at each one of us as she examined us critically from head to foot. M. and her father made friends with her at once, and she cuddled down in their laps as if she had always known them; but I was afraid of her, which she instantly knew, and she tried to spring at me, at the same time showing her teeth and snarling at me most hatefully. We took a hearty dislike to each other from the first minute. She saw I was afraid of her, and she despised me for it.

Her home was on the east veranda, near the dispensary door. I never passed that way but that she instantly dropped on the ground and made her body just as long as she could, and stretched out one foot as far as possible, trying to catch the bottom of my dress. She thought I might make a mistake as to the length of her chain, and once in a while I did, and then got a long tear in the skirt of my dress; which seemed to please her wonderfully, especially if she could get a piece to tear up into little shreds.

Once there was an unusual time of sickness in Midnapore, and sometimes there would be more than a hundred patients in a morning to be attended to, and it took a strong man to keep the people from crowding into the dispensary. Some of the patients saw the east door empty, and slipped around hoping to get in there; but Biddy flew at them, biting, scratch-



ing, and tearing off their clothing, and frightening them nearly out of their wits. Poor things ! they never went there again.

Sometimes she would succeed in getting loose, and then there was no end to her pranks and mischief ; jumping on tables, throwing down and breaking every thing she could. Once she jumped on Mary's bed, and in a few seconds tore her mosquito curtains all to pieces. Just as soon as possible a lot of men and boys came running to catch her ; then she leaped out doors, and the fun began. She would keep a little before them, going slower and slower, and then, just as they stretched out their hands to catch her, being sure they had got her, lo and behold ! she was yards off, grinning at them, just like the little imp that she was. Then they would surround her, and when the circle was getting small, she would spring into a tree, and, sitting on a branch above their reach, and in her expressive monkey language, would abuse them with scorn, grinning and showing her teeth. As a last resort, M. would say, "Throw stones at her." Two or three good aims would bring her bounding into M.'s lap, where she would cuddle down like a tired, innocent child, and was all ready to be fastened.

One thing Biddy very much liked to do when she could get a chance, and that was to perch on the doctor's shoulder, and look his head over. She did this just like a person. On her impish little face was a most comical look of eager anxiety, and to all *appearances* she succeeded well ! Presently she got too earnest, and her little finger-nails went a little too deep ; and then the doctor would have to say, "There, Biddy, that will do," and put her back to her place.

We have our doors open at night, and so need dogs to watch and bark when snakes, and jackals, and other things come around. Biddy was very fond of the dogs, and they wanted to be kind to her, and would let her ride on their backs ; which she did enjoy immensely. She looked so much

like a little child, a little hand holding on to each ear; but sometimes she pulled the ears of the dog she was riding a little too hard, and he would have to move away, and then began a hard struggle between the dog and the monkey. First, Biddy had to give up her hold on the ears, and then the whole length of the dog's back to the tail. This was the length of her chain, and her last chance. She caught hold of it and bit and pulled with all her might, while the howling, yelping dog pulled the other way. When poor Biddy found she was wholly "left," she sat still, the picture of grief and rage.

Once she was very ill, and would sit all day with her head down, silent and miserable, and refused all food. And here a wonderful and beautiful thing happened. The dogs saw she was in trouble, and showed most plainly that they were sorry for her. They quietly laid down in front of her, casting wistful looks at the forlorn little imp, who took no notice of them or any thing; and during the few days of her sickness, they seldom left. As soon as she got better, and tried to renew her rides, the dogs left her to herself.

Biddy had a great deal of mother love, though she never had any children of her own. Any little animal that came within her reach, she would catch up in her arms, and caress it, stroke it, and fondle it just like a human being. One day a puppy happened to get within her reach, and her delight was great. She caught it and hugged it close, running on two feet in every direction to prevent its being taken from her; and the louder the little doggie cried the closer she held it to her, casting defiant looks at the poor troubled mother.

When we went home to America in 1883 Biddy was made over to the Burkholders, and went to live at Bhipore in the Santal country. When Dr. B. came back in 1886 she was brought back and put in her old place. At first, when the doctor went to her and called her name, she looked at him in a puzzled, curious way; but after a minute, a bright look came

into her face, and she bounded into his arms, perched on his shoulder, and began to look his head over with the air of one who had got to make up three years of lost time.

An English lady gave M. another monkey to be company for Biddy. He was a quiet, good little creature, not over bright. Biddy always treated him like a small brother, and petted him a good deal; and they lived together very happily. In the latter part of 1887 Biddy was taken ill again and in a few days died. After her body was taken away poor little Jack never tasted food. He sat still with bowed head, and in three days died, we all thought, of a broken heart.

*Midnapore, India.*

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SAD indeed is the condition of women in pagan and Mohammedan lands. "Your Bible," said a Hindu lady to a missionary, "speaks kindly of women, and seeks their enlightenment and salvation as much as it does those of men; but our sacred books say harsh and cruel things of women, and seek not their good." The Rev. E. H. Glenny, a missionary in Morocco, writing concerning what Mohammedanism has done for women, says, "Look at the condition of women. In Morocco they frequently tell us, 'What is the good of talking to us about Jesus Christ and spiritual things? Why don't you go and talk to the cows? We have no souls.' That is the state of things, dear friends, within five days' journey of London. There are millions of women in Morocco who do not know whether they have any souls, or whether they have not; and that is because they are under the teaching of Mohammedanism. Under Mohammedanism women are looked upon as animals. I asked a man once, 'Now, what is the price you would pay for a good wife?' 'Well,' he said, 'about the same as a mule—about twelve pounds or fourteen pounds.'"

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A TALENT may be perfected in solitude; a character only in the world.—*Goethe.*



## THE FRIGHTENED DOLLY.

BY T. J. MAWHORTER.

*[To be spoken by a little girl with a doll in her arms.]*

I'VE brought my dolly out to-night  
To speak a piece to you,  
To tell you about the heathen land  
And how the heathen do.

Now, Dolly, make a splendid bow,  
And do your very best  
To teach these real live people  
That missions are no jest.

Why, Dolly! you're so frightened!  
You must not fear to say  
That giving for the heathen  
Is doing as you pray.

Well, now! you frightened Dolly!  
Why! People, don't you see  
That Dolly will not say a word  
Or do a thing for me?

Well, she is like real people  
Who get down on one knee,  
And with great feeling pray for  
The heathen o'er the sea.

And then, when asked for missions,  
Will say, as all can tell,  
"The Bible plainly teaches  
Do first your home work well."

(Kneeling.)

O Father! Please to hasten  
The time when all will say  
That giving for the heathen  
Is doing as you pray.

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#### LITTLE DAUGHTERS-IN-LAW OF CHINA.

DR. MARY GALE says in *The Missionary Link*, "If the 'Society for Prevention of Cruelty to Children' should be under conviction of duty to Foreign Missions, it would find a worthy field among the little daughters-in-law of China. Sometimes it seems as though there was work for even the 'Society for Protection of Animals from Cruelty' among the same class, for never beast of burden toiled or suffered more than some of these little girls.

"Fashion has to do with it, sex has to do with it, the unregenerate heart has to do with it. And there is but one help for it, and that is in the religion of the Son of God, who honored our body and who alone can change the heathen heart.

"Everybody knows that few children are perfect, and all of us can doubtless remember how often we needed discipline when we were young. Many a mother, too, knows how often she has corrected her children in anger; for hard it is for most to be just and firm. How much more difficult when the child is not one's own flesh and blood, but a slave-girl with no lien on your love; just a handy object on which to vent ill-temper. It is strange that these unloved, and probably unlovely, children must be sacrificed too on the altar of fashion; those tender feet must be crushed and bound until they are small and hideous, because it is a shame for a woman to have the feet God gave her.

"The last daughter-in-law brought into the hospital has represented the last stages of cruelty. She is about eight years old, and a pretty child when washed and cared for. One eye was sightless, and cold and dampness on the bandaged feet

had resulted in gangrene. And how did she lose her eye? From six in the morning till ten at night she pasted match-boxes. Once she dropped asleep and was awakened by a blow from a bamboo stick in the eye from her mother-in-law.

"When a little slave comes into the family, she is the butt of the children as well as the mistress. They lead her into mischief, and if she will not be led by them the children beat her. Is it any wonder that her future husband, seeing her so despised and helpless, ill-treats her in his turn? The food of these daughters-in-law is of the poorest, and they sleep where they can. They must be the last ones up at night, the first ones in the morning; and, if they are useless or sick, are left on the road to beg or die, or it may be are dropped at the hospital with the understanding that they have just been found and belong to no one. If they chance to get well, it is marvelous how many mothers and aunts they have, not to mention mistresses.

What is to be done about it? We doctors will lift up our voices everywhere against foot-binding, and we will beg you to send more good women to China to look after the bodies of these little girls, and more to teach them. We ask you to pray that these means, and all the other work for Christ which is done in this land, may be blessed to the uplifting and salvation of the women of China.

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NOTE.—The name of *Mrs. J. A. Lowell* should have been appended to the excellent "Missionary Concert Exercise" which appeared in the January number.

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It is a great deal better to live a holy life than to talk about it. Light-houses do not ring bells and fire cannons to call attention to their shining; they just shine.—*D. I. Moody.*



## GENERAL AGENT'S WORK.

THE work of the year 1891 not previously reported was in connection with three Maine Quarterly Meetings,—Exeter, Bowdoin, and Sebec. At the *Exeter* Q. M. in Bangor, the Woman's Society showed that regular organized work is being done, and it was pleasant to meet there some of the representative women of Maine. At Brunswick, where the *Bowdoin* Q. M. was held, the Q. M. society was re-organized and the work placed on a surer basis. The *Sebec* Q. M. has the advantage of having the State president within its limits. We met there representatives of several of the auxiliaries. We gave two or more addresses at each of these meetings; then, returning to Dover, Me., spoke there Sabbath evening.

One year's work of the Agent of the Woman's Missionary Society is completed; 127 addresses have been given in fourteen different States, including attendance at six Yearly and sixteen Quarterly Meetings. A great deal of the work, such as interesting individuals in missions, organizing, etc., is unreportable. We leave results in God's care, rejoicing that He is able and willing to work out in them his own glory and our good.

We are using the month of January for rest, this being necessitated by the wear of the work. If we have to go a little more slowly in the coming months, it is because we are human.

## IMPORTANT BEQUEST.

THE most valuable gift ever received by the Woman's Missionary Society comes to it through the will of Robert Christie, Esq., of Dover, N. H., recently deceased.

Within two and a half years 25 shares Boston & Albany R. R. stock, 22 shares Old Colony R. R. stock, and one-half of the property which may be left after paying all legacies, will become the property of the society; the whole amounting to not less than \$25,000.

The will requires that the income only of this sum be used, and it must be applied to the teaching of English branches "to the colored children of the United States."

Mr. Christie made his daughter, Miss Laura A. DeMeritte, (our Treasurer) executor of the will.

Mr. Christie was not only a shrewd business man, but was possessed of much kindness of spirit, honesty of purpose, and an unwavering loyalty to what he thought was right.

Most gratefully may we accept the trust thus reposed in us, and so faithfully carry out the purpose of the donor that God's richest blessing may attend the work done.

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#### EDITORIAL NOTES.

OUR readers will sympathize with our Treasurer, Miss DeMeritte, in the loss and change which have come to her life in the death of her father. May God grant that these new experiences may be blessed by him in such a way that the life already so useful may become richer than ever in its development and in its relation to the world's needs. . . . We urge our readers to adopt the "Hour of Prayer" for missions, from five to six Sabbath evening.

"'Tis five o'clock! how sweet the hour and holy;  
Secure and beautiful the one retreat  
To which we turn with quickening hearts and lowly,  
Our gracious, sympathizing Lord to meet.  
'Tis five o'clock! the Lord's own day is ending  
With holiest crowning of the hours we love;  
No public service, but each closet sending  
Its meek petition to the throne above.  
Then shall this hour become a sanctuary  
Unseen by any but the God who gave;  
A precious hiding-place where we may carry  
All burdened souls we long to help and save."

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"THE whole cross is more easily carried than the half."

## CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for December, 1891.*

## MAINE.

Abbott, Mrs. Lydia Cobb, Sebec Q. M. appro.....	\$0.50
Augusta, col. by Mrs. Burlingame.....	4.78
Acton and Milton Mills aux., H. & F. M. ....	5.00
Biddeford aux. Jefferson St....	7.00
Casco aux., Miss Coombs .....	6.30
Cumberland Q. M. aux., Mrs. Boothby's salary.....	11.00
Corinna ch., Exeter Q. M. appro.	1.55
Dover and Foxcroft aux., Sebec Q. M. appro.....	3.40
Dover and Foxcroft Mission Band orphans in India .....	2.60
Dover and Foxcroft, col. by Mrs. Burlingame.....	2.35
Dover, a friend, T.O.....	.50
" an A. C. F., Sebec appro.	1.00
Dexter, col. by Mrs. Burlingame	3.00
Exeter Q. M. col. by Mrs. Burlingame.....	6.18
East Livermore aux., \$5.31; F. M. and Floral Club, \$10.00 on L. M. Miss Helen A. Hutchinson	15.31
Farmington Q. M. aux., L. M. Mrs. A. D. Taylor, Bean's Cor.	20.00
Harrison aux., for Minnie. ....	6.25
Hermon S. S., Exeter Q. M. appro.....	9.09
Lewiston, col. by Mrs. Burlingame .....	8.06
Medford ch., Sebec Q. M. appro.	1.50
Pittsfield, col. by Mrs. Burlingame.....	4.30
Sebec Q. M., col. by Mrs. Burlingame.....	8.50
So. Limington aux., Parsonsfield Q. M. appro.....	3.20
So. Berwick aux., on Miss Butts's salary.....	8.00
West Lebanon aux.....	7.00
Waterville Q. M. aux .....	3.00
West Buxton aux., F. M.....	3.00
" " " Mrs. Boothby	3.00
Wells Branch aux.....	10.00
West Falmouth aux., Midnapore work.....	4.00
West Falmouth aux., Mrs. Boothby.....	6.00

## NEW HAMPSHIRE.

Barnstead, Mrs. P. H. Chesley ..	\$1.00
Littleton aux, Mrs. Lightner and Miss Butts .....	3.20
Rochester, W. F. Otis, for Zenana teacher at Midnapore..	15.00
Sutton aux, for F. M.....	1.70
Walnut Grove aux.....	3.25

## VERMONT.

East Thetford, A. S. for little girls in Orphanage.....	\$1.00
North Danville aux., \$1.00, Mrs. J. E. Willard, \$1.00 for Mrs. D. Smith's salary.....	2.00
Randolph ch., for child in Orphanage .....	12.00

## MASSACHUSETTS.

Haverhill aux., for Haverhill Sch. and L. M. Mrs. Helen Dickerson .....	\$20.00
Lowell, Chelmsford St. ch., coll. by Mrs. Burlingame. ....	4.90
Lowell, Paige St. ch., coll. by Mrs. Burlingame .....	22.73

## RHODE ISLAND.

Blackstone aux., for Hattie Phillips.....	\$2.75
Blackstone aux., Miss Franklin	5.00
" Young People and Busy Bees, Miss Franklin....	2.50
Blackstone Young People and Busy Bees, Hattie Phillips ....	2.50
Carolina aux. for Miss Franklin	5.00
Georgiaville ch., Mite Box coll. from Young People for Hattie Phillips, \$10.00, and Miss Franklin, \$10.00.....	20.00
Providence, Greenwich St. aux., Miss Franklin.....	2.25
Providence, Greenwich St., Hattie Phillips .....	4.00
Providence, Mite Boxes for Mrs. Burlingame .....	1.10

## OHIO.

Seneca and Huron Q. M., W. M. S., for Gen. Fund.....	\$8.00
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## INDIANA.

Salem Q. M., W. M. S. aux., for  
F. M..... \$3.50

## ILLINOIS.

Ohio Grove ch. for F. M. ....\$10.11

## MICHIGAN.

Lansing Q. M., W. M. S., for F.  
M..... \$4.23

## IOWA.

Van Buren Q.M., for Mrs. Miner \$3.00  
Quarry, Mrs. Aurinda Bratt..... .50

*Dover, N. H.*

## MINNESOTA.

Elmore, Alice Robinson, State  
work..... \$1.00  
Money Creek ch., State Work 10.00  
Minneapolis First Church aux.,  
for F. M..... 17.50  
Pickwick aux. State work ..... 10.00  
Winona and Houston Q. M., for  
F. M. .... 2.63  
Winona aux., for Balasore Or-  
phanage..... 6.25  
Winnebago Q. M. for F. M..... 2.15

## NEBRASKA.

Long Branch aux., for F. M. .... \$6.00

Total.....\$392.12

LAURA A. DEMERITTE, *Treas.*